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## REFERENCES

For the convenience of those who desire further information on these subjects we append the names and addresses of a number of religious bodies that have issued material on social reconstruction.

*England.*—Interdenominational Social Service Unions, 92 St. George's Square, London, S.W.; Archbishops' Fifth Committee, Published by S.P.C.K., 6 St. Martin's Place, London, W.C., No. 2; English Quaker Employers, published by the Friend's Book Shop, 140 Bishop Gate, London, E.C., No. 2.

*Canada.*—Department of Social Service and Evangelism, Methodist Church of Canada, 518 Wesley Bldg., Toronto, Ontario.

*United States.*—Federal Council of Churches, Rev. Worth W. Tippy, secretary of Commission

on Church and Social Service, 105 E. 22d St., New York City; Commission on Social Service of the Protestant Episcopal Church, Rev. F. M. Crouch, secretary, 189 Fifth Ave., New York City; Social Service Commission of the Northern Baptist Convention, Rev. Samuel Zane Batten, chairman, 1701 Chestnut St., Philadelphia, Pa.; National Catholic War Council, 930 Fourteenth St. NW., Washington, D.C.; Methodist Federation for Social Service, Rev. Harry F. Ward, secretary, 150 Fifth Ave., New York City; Department of Social Service Congregational Home Mission Society, Rev. A. H. Holt, secretary, 14 Beacon St., Boston, Mass. An excellent classified list of church and other agencies is given in the "Reconstruction Program" published by the Woman's Press, Y.W.C.A., 600 Lexington Ave., New York City.

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## PREMILLENNIALISM

### III. WHERE PREMILLENNIALISM LEADS

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It is an appropriate test for any religious system to ask where it would lead if it were consistently and thoroughly carried out. Premillennialism, as has been pointed out in previous articles, is not an unrelated theory at one point in theology but a complete doctrinal system. And while doctrinal differences are not always very significant for practice, here is one that cuts deeper than the differences which separate the great Protestant bodies today. More and more Christian forces, irrespective of denominational lines, are committed to certain great movements. Some of these are broadly social, like

those of democracy, social justice, international peace through a league of nations, and reforms like the prohibition of liquor. Others are more specifically church movements, like religious education, the modern missionary movement, Christian unity and federation, and the great religious forward movements of recent years. A consistent application of adventist principles would make a sweeping change in this whole program. It is in these practical consequences that there lies the necessity of a discussion like this. That many adventist adherents do not see the logic of their position and are better than their principles

makes it only the more necessary that the logic of that position should be pointed out.

### **Premillennialism and Democracy**

Democracy may have meant at one time simply a form of political organization, or even the repudiation of restraint and assertion of individual liberty. That would not explain the passionate and self-sacrificing devotion with which multitudes hold to this ideal today. Today it is less a political form and more a great ideal resting upon moral principles. It declares that human personality is sacred, that the way of life is freedom, that freedom can only be in a common submission to a higher order of the right and good, and that the obligation to serve goes with every possession of privilege and power. Whatever it meant to certain statesmen, these were the ideals that stirred the masses during the Great War; they were fighting militarism and autocracy because these meant the oppression of men, just as today they want social justice and peace through a league of nations because this will mean a fairer chance for men. These are not mere political principles; they are fundamental to religion and their source is in Christianity. To embody them in human society is to bring by so much the rule of God upon earth. What has premillennialism to say with reference to the aims and hopes of this new democracy?

1. Modern adventism declares that the hope of democracy is vain. If we fought the Great War to make the world safe for democracy and to further it in

the earth, then our treasures of life and goods were spent in vain.

It is one of the ruling ideas of the century that man is fully capable of self-government, and that he is sure to work out—at least with the beneficent aid of Christianity—the great problem of government by the people for the people's good. To this confident anticipation of our democratic age premillennialism everywhere opposes the distasteful declaration that, according to the Scripture, all these hopes are doomed to disappointment, and that already, in the counsels of God, Mene, Mene, Tekel, Upharsin is written concerning modern democracies no less than concerning Babylon of old.<sup>1</sup>

Premillennialism is committed to a fatalistic scheme which it finds marked out in the Bible, and in that scheme democracy has no place. This has all been settled, as Professor Kellogg says, "in the counsels of God." Dr. Gray finds indications in the Bible that democracy is to fail in Russia and monarchy to be the future lot of that people.<sup>2</sup> If this be true, of course it is foolish for the men of Russia to hunger and toil and fight for freedom.

2. But democracy is not only vain as a hope; it is false as an ideal. A few years ago the *Christian Workers Magazine*, published by the Moody Bible School, printed a communication containing the following:

The American system of government is based on the principle, "Governments receive their just powers from the consent of the governed"—which principle is false. Governments derive their just powers from God. Democracy (self-government) is the antithesis of autocracy—God's ideal of gov-

<sup>1</sup> S. H. Kellogg, *Bibliotheca Sacra*, XLV, 273, 274.

<sup>2</sup> *A Text-Book on Prophecy*, p. 192.

ernment. When he comes whose right it is to be the absolute monarch of men, and not till then, God's will will be done on earth as it is in heaven. Self-government whether in an individual or in a nation is abhorrent to God's order for the creature.<sup>1</sup>

Upon this the editor commented as follows:

We publish the whole of the above because we like its spirit and because it contains much truth, well expressed, which we are pleased to place before our readers. . . . We agree that, Scripturally viewed, the basis on which our government rests is false, that the ideal government is an absolute monarchy where Christ is the monarch, and that it is inconsistent for a Christian "to make himself part of a system whose principle is the apotheosis of man." The Christian is to be subject to the powers that be, it is added, voting and bearing arms, "and yet in spirit not be a part of that system to which they belong." Such expressions do not stand alone. Thus a speaker at the "prophetic conference" of 1886 refers to "the modern blasphemous doctrine of popular sovereignty."<sup>2</sup> A leading speaker at the Philadelphia "prophetic conference" in 1918 opposed Christianity to democracy and declared: "The old gospel is a gospel of divine redemption versus human democracy."<sup>3</sup> In similar vein J. H. Brookes refers to "idle talk affirming the inalienable rights of man to life, liberty, and the pursuit of happiness, to trial by jury, to vote, and to other fancied privileges. . . . Man has no inalienable right except the right to be damned."<sup>4</sup>

3. The premillennial ideal for the future of humanity is not democracy but autocracy. The rule of Christ in the coming kingdom is conceived in terms of an oriental autocracy, the dominance of sheer power. "He comes back, no longer inviting voluntary allegiance, but to compel obedience."<sup>5</sup> "We may say we need a great democracy," says Dr. R. A. Torrey. "They had a great democracy in France at the time of the great revolution, and the streets ran with blood. What we need is an emperor, but there is only one emperor that will bring peace and that is not Kaiser Wilhelm, it is Kaiser Jesus." This was published in the *Christian Workers Magazine* just before our entrance into the war for democracy.<sup>6</sup> It is suggestive of Dr. Torrey's conception alike of democracy and of Christianity that the French Revolution represents to him a "great democracy" and that he can refer to our Lord as "Kaiser Jesus."

This attitude toward democracy is not surprising because it is quite in keeping with the premillennial conception of the nature of religion and of authority. The great advance that Christianity made upon the legalism of the Jews was when Jesus "substituted the idea of an inward, self-determined obedience for that of statutory law." Paul saw that faith was a principle of freedom, and that the rule of God was not outer compulsion but the control through an indwelling spirit that was at once the power of God and the true

<sup>1</sup> *Christian Workers Magazine*, XVI, 97, 98.

<sup>2</sup> *Prophetic Studies*, p. 53.

<sup>3</sup> *Light on Prophecy*, p. 335.

<sup>4</sup> *The Lord Cometh*, p. 388.

<sup>5</sup> Pink, *The Redeemer's Return*, p. 346.

<sup>6</sup> *Christian Workers Magazine*, XVII, 554.

life of man. Failing to grasp this idea in religion, it is no wonder that adventism rejects democracy whose ideal is the self-government of peoples in similar manner by a free subjection to the right and the common good. No one desires to impugn the loyalty of premillennialists—they may be far better than their creed, though that is no commendation of the doctrine. But it is fair to ask what the consequences would be if men adopted generally this system which says to all democratic hopes of this longing age, There is no chance; which says to democratic faith, Your principles are false; which says to its followers that they should yield outward obedience but not belong in spirit to the state of which they are a part.

#### **Premillennialism and Social Reforms**

In speaking of social reforms we are simply specifying in detail what we mean by the new democracy. It is important to do so, however, because under this head we bring together a great many movements expressive of the highest aims and noblest devotion of increasing multitudes. There are movements of moral reform, like the fight against liquor and vice. There are those aimed at special industrial evils, like child labor, seven-day work, excessive hours of toil, and inadequate wages. There are broader programs, like that of the British Labor party, which aim to bring in democracy in industrial organization. And there is the movement which seeks by an international fellowship not merely to banish war but to establish justice and secure a fair chance, economically and politically, for all peoples, small and great. These are

great dreams, and not merely dreams, for at every point in the foregoing program there has been definite advance. Most important, however, is the fact that these ideals of humanity and justice have been uttered in the ears of all men and their authority recognized. And all the selfish strife of individual and class and nation must not blind us to the fact that there were never so many men joined together to work for these ideals, and never so many who have risen above the thought of mere individual interest to that of a better order for all men. No one can read such declarations as that of the British Labor party in 1918 and that of the Quaker Employers in England of the same year without realizing the fine idealism contained in both.

And to this movement the churches stand committed today. A generation ago one heard only the voices of individuals here and there; today we hear the utterances of great Christian communions. In the last year or two they have come from all sides: the Federal Council of Churches in America, the Northern Baptist Convention, the Committee of Bishops of the Roman Catholic Church in this country, the Bishops of the Methodist Episcopal Church, the Archbishops' Committee of the Anglican Church, the Young Women's Christian Association, the International Sunday-School Association—these are some that have spoken of late. Back of these utterances lie certain fundamental convictions. God's purpose is to redeem man's whole life in all its relations and institutions. Religion is always a gift of God, but it is always man's task at the same time, and a chief part of that

task is to inquire how men are to live together in industry, in the state, and as nations. The will of God must be wrought out in social institutions and relations, and there is no Kingdom of God except as God rules in the individual heart *and* in the social life. And such a new order is God's will for men, not for some other world or some distant time, but for here and now, a world of truth and justice and peace.

Anyone familiar with the principles of adventism in any measure need not be told what its attitude is here. To the eager hosts giving themselves increasingly to such hopes and such service it can only say: Your goal is a mistake, your hope a delusion; no matter what you do, nothing will come of it, since God has not planned any such thing for our age. At a time when Great Britain was summoning her sons, not simply to repel a great danger, but to fight for a new world-order, the English premillennialists issued their manifesto declaring that "all human schemes of reconstruction must be subsidiary to the second coming of our Lord." Social theories promise much, says Dr. Torrey, "but they all end in failure, and they all will end in failure until our Lord comes."<sup>1</sup> Religion today is an individual affair. "To capture politics for God" the *Christian Workers Magazine* declares to be an impossible hope. "The uplift of society as a whole," it asserts, "is a perversion of gospel salvation, which is purely individualistic." There is such a thing as morale in the armies of reform and social service. What would there be left of it if the men in the ranks held

these adventist ideas? Take the prohibition movement for illustration. The march of events has discredited premillennial pessimism here (as, for example, in Munhall, *The Lord's Return*, pp. 59, 60), but what would the effect have been upon leaders and followers if they had held the doctrine that the world today belonged to Satan and the only progress possible was a progress in evil?<sup>2</sup>

The same situation appears when we turn to the present movement for world-peace through a league of nations. What is the use of our efforts if God has decided against this and if the Bible predicts not peace but only greater wars? By their very position premillennialists are driven to belittle, if not oppose, all efforts looking to world-peace, for the success of such movements would be fatal to that position. With the success of peace plans "the Word of God would be proved untrue."<sup>3</sup> So a generation ago, when an arbitration treaty between Great Britain and America was being discussed, Dr. N. West disparaged the idea and wrote that "only after the last great anti-Christian conflict is such a thing possible, and that the First High Court of Arbitration for National Differences will be set up in Jerusalem, bringing universal peace . . . a consummation to be realized only at the 'End of the Days.'"<sup>4</sup> Similarly Dr. Torrey declares today that our peace conferences "will prove utterly futile to accomplish all that is in the mind and heart of our greatest statesmen. . . . We talk of disarmament but we all know that it is not coming. All our present peace plans will end in the most awful

<sup>1</sup> *The Return of the Lord Jesus*, p. 91.

<sup>2</sup> See Blackstone, *Jesus Is Coming*, p. 148.

<sup>3</sup> *Christian Workers Magazine*, XVII, 372.

<sup>4</sup> *The Thousand Years*, p. 446.

wars and conflicts this old world ever saw."<sup>1</sup>

### **Premillennialism and the State**

The attitude of premillennialism toward the state deserves special attention. We know that the Christian state is as yet in the making, but that God's purpose includes the Christian state is clear, for the state is simply the life which men live together in certain special relations. We recognize, too, the growing importance of the state, how it expresses and molds human life on every side; that life must be so shaped that it will secure for men freedom and justice and peace. The state aims at the union of all for the welfare of each. It is thus in God's intent as truly sacred, as truly a part of his rule on earth, as is home or church.

Premillennialism is committed to a very different position. For it only an individual salvation is possible. The state in this age lies outside God's plan of redemption. It is a pagan institution, evil today and with no possibility except that of growing worse. This characterization of adventism is easily substantiated. The dualism which underlies premillennialism is especially clear here. All governments naturally belong to "this wicked world, which is so radically opposed to God, and under the present control of his arch enemy," that is, Satan.<sup>2</sup> "There is not, and never has been, such a company of people as a Christian nation, and never will be until the Lord comes. The nations in God's sight are regarded as great antagonistic world powers, who act at the instigation

of Satan, and whose authority will be terminated by the sure and certain coming of his Christ."<sup>3</sup> The fullest discussion of this point is given in the standard work of Nathanael West. He points out that the state is under the "law of deterioration"—an important adventist conception—and can only grow worse. That is the significance of Daniel's image, which sets forth "the beastly and metallic character of Gentile government," that is, of the modern state. The idea of a Christian state, he declares, was gotten neither from the prophets nor from Christ nor from the apostles, but is one of the false lures of the age. Christian men who teach the idea of progress (the redemption of the state) are doing the devil's work. The state of today is worse than the pagan state of antiquity. Its Bible name is "great Babylon," and "great Babylon, bearing the Christian name, a church at every corner, a preacher on every street, is worse than the Chaldean city." The modern state is "the Beast," the "Mother-Harlot." We are to pray for the state, but that involves no hope for the state but simply that we may be left alone "to lead a godly life . . . and wait for his Son from heaven." A Christian state is impossible because God has not included this in his plans. "What we are pleased to call the Christian State is simply the Christian-Beast."<sup>4</sup> Christian patriotism is not blind to national sins and failures; above the nation it sees the righteousness which is of God. But it believes that this nation was in God's plan, and that it is God's purpose to establish this land in

<sup>1</sup> *The Return of the Lord Jesus*, p. 89.

<sup>2</sup> Blackstone, *Jesus Is Coming*, p. 148.

<sup>3</sup> *Christian Workers Magazine*, XVII, 277.

<sup>4</sup> West, *The Thousand Years*, pp. 439-47.

liberty and righteousness and to make her a servant of the world. It sings,

Our fathers' God, to thee,  
Author of liberty,

and thinks not of a hopelessly pagan state but of "freedom's holy light." That is very different from resigning the state to the devil and simply seeking to save "the number of God's elect."

It may of course be said in reply to this whole discussion that premillennialism does not rule out the hope of a new state and a new social order, but that it merely assigns this to the next age and expects this from the hand of God. Quite true, but that involves two points: First, it excludes all those appeals to men to invest their lives, that God may through them bring in his rule upon earth. In its place we have Dean Gray's scornful phrase about men "bringing in a kingdom by their puny efforts," and that hopeless dualism which assumes that where God works, man is ruled out. Second, nineteen centuries have passed by, during which, according to adventism, this new age has been imminent. There is nothing in premillennial teaching to compel us to believe that the world may not need to wait nineteen or twice nineteen centuries more, since, according to men like Dr. Scofield and Dr. Pierson, "imminent" with premillennialists means simply "next on the docket," whether near or remote. For an indefinite period, then, adventism has nothing to suggest to us but a passive pessimism over against a pagan state and a hopelessly evil social order.

### **Premillennialism and the Church**

By the church is meant here the organized and visible fellowship of the followers of Jesus, "ordained to be the visible body of Christ, to worship God through him, to promote the fellowship of his people and the ends of his kingdom, and to go into all the world and proclaim his gospel for the salvation of men and the brotherhood of all mankind."<sup>1</sup> The church is not perfect any more than are the members who compose this fellowship. It is not the Kingdom of God, for the Kingdom of God is simply the rule of God and as such is present wherever the will of God is done in the life of men. But this fellowship of Christ's followers is the center of God's rule and his chief instrument for bringing it in upon earth. To it God has intrusted his message of truth, in its fellowship Christian character is to be built, by it men are to be inspired to service in every walk of life.

The most notable fact in the life of the church today is the larger way in which it has grasped its task. It has seen that God's purpose is nothing less than to redeem the world, to make a new humanity, and that it dare not set any lesser goal for itself. It is this conception which controls modern missions. The aim of the church is a Christian China, not simply a few Christian Chinese. To that end it does not merely send evangelists, but establishes schools, founds hospitals, carries on industrial work, and trains natives to lead their people forward in every aspect of a true civilization. Typical of this new attitude was the men-and-religion movement

<sup>1</sup> From the Cambridge Declaration of Faith adopted by the representatives of the evangelical free churches of England.



of a few years ago. Even more significant are the "forward movements" in which various church bodies are engaged today. The Centenary Missionary Movement of the Methodist churches, for example, stated its goal definitely to be "the maintaining and extending of the kingdom of God." It began with a survey of conditions, tasks, and resources at home and abroad. Educational tasks, social problems, and evangelism came equally within the purview. Methodism North and South secured not far from two hundred million dollars in gifts. Equally clear is the ideal expressed by the Presbyterian church in its New Era Movement. The very title is a confession of faith, that God through his church here and now is bringing in a new era for men.

What has premillennialism to say to the church of today?

1. It declares that these hopes are vain and this program wrong. The church is to carry on missions, but it must not expect the nations to be converted. It must not expect America or any other land to be Christianized. Least of all must it expect the world to be won for Christ. Such results are out of question because God has planned otherwise. "The rallying cry of Protestantism, The World for Christ," says Dr. Haldeman in the *Sunday School Times*, "is a false slogan." Dr. Torrey objects to the watch-cry, "America for Christ," and "The Wide World for Christ"; these things are not possible in this dispensation.<sup>1</sup> It is a terrible mistake, says A. C. Gaebelein, for the church to

try to convert the world. "There is in Christendom," he declares, "continual talking of 'building up the kingdom' and 'working for the kingdom,' etc., which is unscriptural."<sup>2</sup> We are not to preach the gospel of the Kingdom or even to pray for its extension, for the Kingdom cannot even commence until the Lord comes.<sup>3</sup> The program for our age is merely "the accomplishment of the number of God's elect."<sup>4</sup> God is not trying to save the world by man's "puny efforts," but simply "taking out of the world a people for his name."<sup>5</sup> F. C. Ottman even charges the church with a "perversion of her resources in the attempt to bring about kingdom conditions in the earth."<sup>6</sup> With the interesting ability to overlook inconvenient passages, Matt. 28:19 is forgotten. The purpose of the church is not to "make disciples of all the nations." Missionary work has two ends: first, to win the limited number of "the elect"; second, to preach the gospel "as a witness." According to adventist exegesis, the latter means to preach the gospel so that this fact can be used in the day of judgment against those who refuse.

Nothing could be in sharper contrast with the spirit, the hope, and the plans of the church today, not the worldly church of which adventists are always speaking, but the church of Christ's devoted and earnest followers. That church is saying, Attempt great things for God; expect great things from God. Never was there so great confidence in the power of the gospel, never such great

<sup>1</sup> *Return of the Lord Jesus*, p. 120.

<sup>2</sup> *Harmony of the Prophetic Word*, p. 119.

<sup>3</sup> *Christian Workers Magazine*, XVII, 278.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*, XVI, 448.

<sup>6</sup> *God's Oath*, Introduction.

plans or such a summons to service. The premillennial declaration is like a blow in the face of this advancing army. Take down these banners, adventism says, on which you have written, "The World for Christ." Instead, resign yourself to the fact that the world in this age belongs to Satan. "Remember that 'the days are evil' and that the time of general conversion has not yet arrived. Thank God that any are converted at all."<sup>1</sup>

The real followers of the Lamb are but a little flock, nor does our Lord even hint that they will ever be a large flock until he shall come. . . . It has pleased God during these past eighteen centuries to bring comparatively a small number to the saving knowledge of the truth; and if there is a word of promise that it shall be otherwise until the end, let the word be presented.<sup>2</sup>

The missionary ought to see "that the gathering out of the elect is his sole hope," then he would be "far less disheartened by opposition than when he vainly expected every day to see symptoms of national and universal conversion."<sup>3</sup> The whole matter is summed up in a statement quoted with approval in the introduction to the official report of the "prophetic conference" of 1878:

It does not surprise me at all to hear that the heathen are not all converted, and that believers are but a little flock in any congregation in my own land. It is precisely the state of things I expect to find. It is for the safety, happiness, and comfort of all true Christians to expect as little as

possible from churches, or governments, under the present dispensation . . . to expect their good things only from Christ's Second Advent. . . .<sup>4</sup>

2. But premillennialism goes farther. So far from being the agent for the saving of the world, the church itself is to grow increasingly corrupt and end in utter failure. "Christendom is apostate as well as the world, and is hastening on to her doom."<sup>5</sup> The organized Christian church is to become more and more the Babylon, the Harlot City, of the Book of Revelation. Her very activities, missionary and otherwise, are a ground for suspicion and criticism. "The inward corruption of the church keeps pace with her outward expansion"; the two sides go together, "the deepening of apostasy and the extension of the gospel, enormous missionary activity and enormous departures from the truth." And the church, "while decking itself in the garments of a world-harlotry, proposes to itself a plan which already the mouth of God has declared to be false," that is, the conversion of the world.<sup>6</sup> "So far from holding out any hope that the church during his absence would convert the world, the Son of God makes it plain that the church will fail by the way. . . . When he comes the faith once for all delivered to the saints will have gone from the earth."<sup>7</sup> Christendom is the "whore" of Revelation, chapter 17; "the end will witness all Christendom in organized and open revolt and rebellion against Almighty

<sup>1</sup> Ryle, *Second Coming*, by well-known preachers, pp. 43-45.

<sup>2</sup> Brookes, *The Lord Cometh*, pp. 309-11.

<sup>3</sup> A. Bonar, quoted by Brown, *Second Advent*, p. 317.

<sup>4</sup> *Premillennial Essays*, pp. 6, 7.

<sup>6</sup> West, *The Thousand Years*, see pp. 442-44, 278, 279.

<sup>5</sup> *Prophetic Studies*, p. 41.

<sup>7</sup> Haldeman, *Ten Sermons*, p. 180.

God.”<sup>1</sup> At the end “the nominal Christian world will be one vast mass of baptized profession, ‘a corrupt, mysterious mixture, a spiritual malformation, a masterpiece of Satan, the corruption of the truth of God, and the destroyer of the souls of men, a trap, a snare, a stumbling block, the darkest moral blot in the universe of God.’ ”<sup>2</sup>

This denunciation of the church is common to all premillennial groups. It is most pronounced, perhaps, in those who have formed separate organizations, like the Plymouth Brethren, the Seventh-Day Adventists, and the followers of Dowie and Russell, but it is also true of the non-denominational adventism which we have been primarily discussing. It is clearly to be distinguished from the work of prophet and preacher, who have always pointed out the sins of God’s people and summoned them to repentance. So far from being a summons to the church to repentance and reformation, if these were to come they would disprove the adventist scheme. It is in that scheme that the reason for such indiscriminate denunciation lies; the church *must* be evil and *must* grow worse or premillennialism is a mistaken theory. Driven by this theory, it is natural for men to disparage the good and to look for the evil. A pharisaic spirit tends to arise from the sharp distinction made between the little group of elect saints (to which, of course, the premillennialists belong) and the corrupt mass of the church. It is good soil for growing suspicion and criticism; it is certainly not the soil from which would spring naturally a loyal, earnest, and enthusiastic devotion to the church,

or the spirit of a broad and kindly Christian fellowship such as Paul proclaims. In the wide range of premillennial literature it would be hard to find a discussion of the church that was not critical, or any straightforward effort to set forth the good which the church was accomplishing.

3. All this makes plain why the spirit of division and separation so commonly goes with adventism. Many pastors will witness to the results in a congregation when a small group is convinced that the church as a whole is corrupt and that they alone hold the true doctrine. Often this has resulted in separatist movements, and it is interesting to note how many of the minor religious groups that have gone off in the last century are adventist in doctrine. Within the churches there is an increasing tendency for the premillennial element to form organizations within the organization, making premillennialism the supreme doctrinal test, though joining with it other articles, like that of verbal inspiration and literal infallibility of the Bible. Independent missions and churches are established. In one prominent church which has gradually come under the control of premillennial leadership, a paper was circulated requiring Sunday-school teachers and officers to declare their belief in premillennialism. A mission board which has been sending its premillennial candidates to one field is now facing the situation arising from the fact that, with these in control, new arrivals who do not hold the doctrine are “frozen out.” A prominent premillennialist issues a summons for the

<sup>1</sup> Pink, *The Redeemer’s Return*, pp. 336, 349.

<sup>2</sup> *Prophetic Studies*, p. 170.

formation of a "Protestant Evangelical League," a leading object of which is to draw a line through the churches and to refuse fellowship to those who do not hold certain doctrines such as the infallibility of the Scriptures, a literal physical resurrection, and the Second Coming.<sup>1</sup>

With this dogmatism, there goes very often the attack upon the character and motives of those who differ. In the article just referred to, a vigorous assault is made upon Protestant ministers who will not accept the ideal of orthodoxy as there conceived. It is not, however, a discussion of doctrine, but an assault upon character. Traitors, blasphemers, Judas Iscariots, assassins of Christ, are among the terms applied. This, of course, is by no means true of all premillennialists, but it is distressingly common. The typical premillennial evangelist, sending Darwin and Huxley to hell because they taught evolution, is a good example. Another is afforded by Dr. R. A. Torrey in his reply to the pamphlet in which Dr. Shailer Mathews gave his criticism of premillennialism. Dean Mathews' pamphlet is an incisive discussion of ideas; Dr. Torrey deals largely in personal abuse. "Prejudices," "falsehoods," "intellectual trickster,"

"blasphemer," "sneaking and cowardly infidel method," "deliberately, intentionally unfair"—these are the phrases which Dr. Torrey employs.

By its spirit and its attitude premillennialism thus stands in the way of another of the great movements of today, that which seeks the closer relation of Christian bodies for the extension of Christ's kingdom. The increasing emphasis of these movements in recent years has been upon the fact that religion is a life before it is a theory, that we can get together most quickly and effectively by joining in a common task, and that that task is to promote Christian fellowship and bring in the Kingdom of God. Our consideration of adventism shows its lack of sympathy with all this. The writer has never seen a premillennial reference to any of these movements which was not disparaging and critical. Characteristic is Dr. C. I. Scofield's declaration made at the 1914 "prophetic conference": "That is the great word today: 'Get together, get together, get together,' and always on the basis of doing something, not believing something; and it is a very seductive cry. But thank God, the Lord knows them that are his."<sup>2</sup>

<sup>1</sup> *Christian Workers Magazine*, XVII, 16 ff.

<sup>2</sup> *The Coming and Kingdom of Christ*, p. 177.